

On the Observance of the Sabbath:

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A  
SERMON.

BY  
THE REV. L. H. HALLORAN, D. D.

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TO WHICH IS ADDED,  
A FORM  
OF  
MORNING AND EVENING PRAYER,  
FOR THE  
USE OF SCHOOLS.

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Wilsbech:

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1800.





TO THE  
RIGHT REVEREND  
BEILBY,  
*LORD BISHOP OF LONDON.*

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MY LORD.

WERE I capable of the meanness of adulation, your Lordship would disdain to receive it; though the panegyric, which should exceed your deservings, must be hyperbolical indeed! But the purport of this address is not so much to add a feeble testimony to merit (which is already generally acknowledged, and which cotemporary gratitude well knows how to appreciate) as to solicit your indulgence, for prefixing your name to a publication, that can claim your favorable acceptance only as an humble co-operation

operation with your Lordship's exertions in the cause of religion; and that has no other pretensions to public notice, than as a plain and well-intended appeal in favor of public worship. The obvious decline of religion is a lamentable and alarming fact; and the increasing neglect of the duties of the sabbath is a principal, though not the only, source of the evil. "They are indeed reciprocally cause, and effect." The interposition of your Lordship's exhortations and authority, to check this growing depravity, is the duty—not only of a "*Good Bishop*," but of a "*true Patriot*" also. For if "*Piety exalteth a nation*," he best serves his country, who most zealously promotes her real interests by the culture of *Religion!* May an example, so worthy of imitation, be emulated, as it cannot but be approved, by the whole Episcopal Bench;—whose  
earnest



earnest attention to the flock, committed to their charge, was never more imperiously demanded, by circumstances of increasing apostasy and danger, than at the present awful crisis.

In the following discourse, I have aimed less at elegance, than at plainness and perspicuity, having found, by long experience, "how difficult it is to adapt such addresses to the level of *their* capacities, to whom instruction is most necessary."

I have the honor to be,

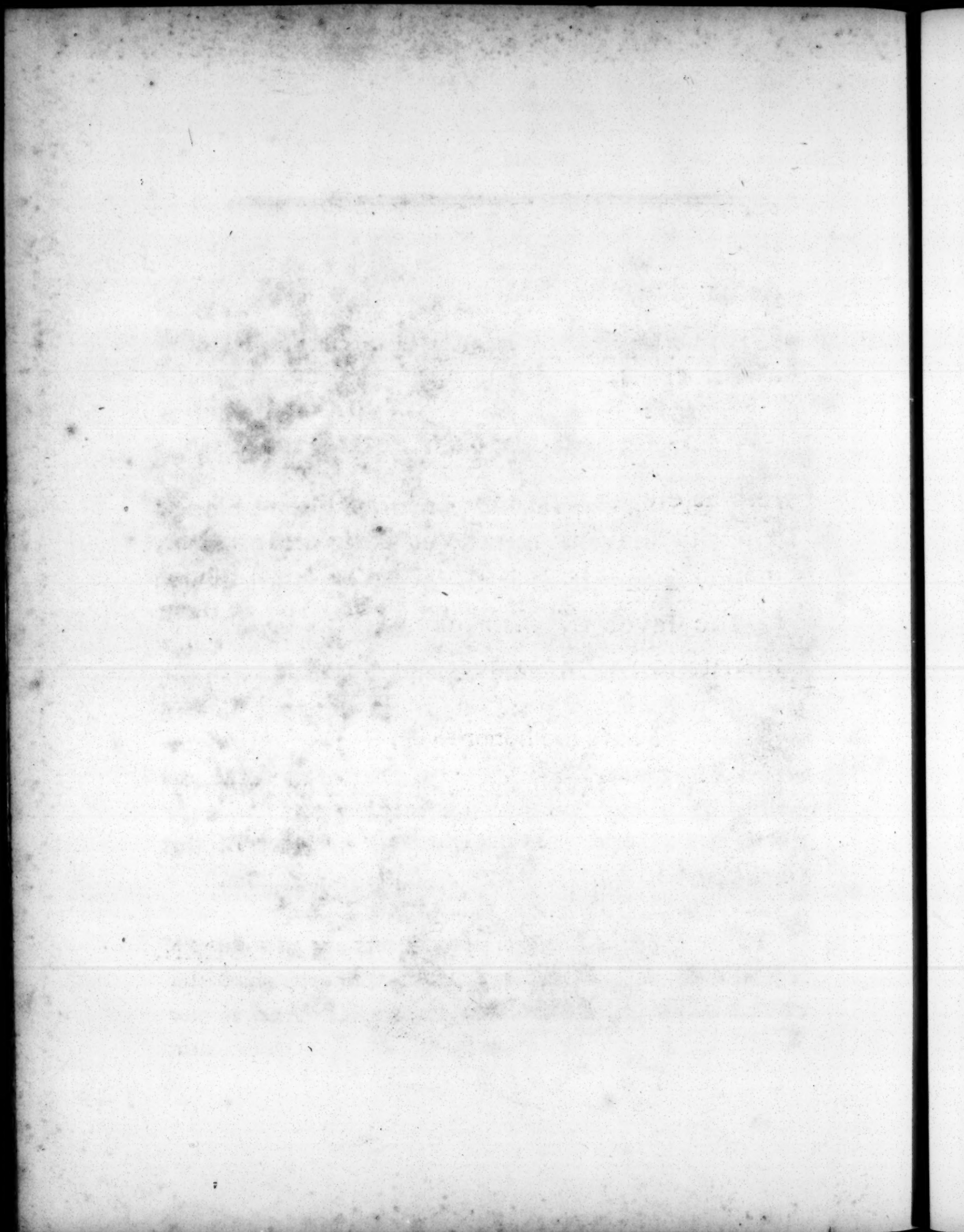
With sincere gratitude and regard,

Your Lordship's obliged,

And faithful servant,

L. H. HALLORAN.

*August 10th, 1800.*





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*In the 20th Chapter of Exodus, and at the 8th Verse,  
you will find these Words,*

**"REMEMBER THE SABBATH DAY, TO KEEP IT HOLY."**

**W**HEN a certain young man addressed himself to Jesus (as recorded in the gospel) with an enquiry, "What he should do, that he might inherit eternal life:" our Saviour's reply was given in these few, but comprehensive words, "If thou wilt enter into life, keep the commandments." This injunction, though particularly directed in the instance before us, applies equally to all, "who profess and call themselves Christians;" and extends in its full force, its obligatory power, through all future ages, and over every nation, and every individual member of the Christian world!

In the enquiry of this person we are all deeply interested. It involves no less a concern, than the eternal salvation of our immortal souls! And as our

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solicitude, with respect to any object, ought to be proportioned to the intrinsic value of that object, no consideration can surely arrest our attention more forcibly, or more powerfully claim our serious anxiety of regard, than *this*, in which we have at stake a matter of such infinite importance, "as our own eternal welfare, or perdition."

If any *bodily* disorder afflict us, we fly instantly to a physician for relief, and demand of him, with earnest impatience, "What shall I do to be healed?" The most painful, nauseous, and disgusting remedies are readily resorted to, at his direction, for the recovery of health; nor are any means considered too grievous, nor any practicable resource too difficult, or too expensive, which may prolong for a few years a frail and perishable existence. Do we condemn this eager solicitude for health, and for warding off the awful moment, when soul and body shall be separated; and every earthly, every endearing tie be suddenly and eternally dissolved? By no means!—Precious are the light of heaven, and the breath of life, to man; and self-preservation is the primary law of his nature! So far from being sinful, or even culpable, it is our duty to preserve  
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our health, and our life, from danger, and invading disease, by every possible exertion of care, "so that our anxiety be only tempered with resignation to the will of God." But while the gospel allows, and even approves, a duly moderated solicitude for our *temporal* welfare, it calls upon its ministers to condemn, in the most unreserved and express terms, the blind, the unpardonable folly, and insensibility of the generality of Christians, in their utter disregard, and neglect of "*things eternal!*"

Are *we*, my brethren, less interested in the enquiry, "*What shall I do to be saved?*" than the person mentioned in the scripture? Surely not!—And yet who is there among the present professors of Christianity, who ever seriously applies to the ministers of the gospel of Jesus, or even to the "secret monitor within his own breast," for information on this most interesting and important subject? Nay, too many, I am sorry to say, mock at instruction, and shut their ears against the salutary doctrines of Christ! To *such* I now address not myself! But to *you*, whose devout attendance on the public worship of the church evinces your pious regard to her holy institutions, and your solicitous attention (amidst  
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all the pressure of worldly wants and cares) to the "one thing needful;" to *you*, I say, if you repeat the enquiry, "What shall I do, that I may inherit eternal life?" I reply, in the words of our blessed Redeemer, "If thou wilt enter into life, keep the commandments."

What these commandments are, I need not remind you. They are, I trust, inscribed in indelible characters on the heart of every one present! I shall therefore observe only, "that they are *all* of equal and indispensable obligation;" and that our infringement of any one of them, even what *we* may consider the smallest, and least important among them, is highly criminal, and obliterates the merit of the most exact conformity to all the remaining ones, agreeably to the declaration of St. James (chap. ii. verse 10.) "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all!"

"My yoke is easy, and my burthen is light," said Christ: and surely this assertion is amply verified in the reasonable terms of duty and service, on which peace *here*, and eternal happiness *hereafter*, are proffered to our acceptance! How good, how  
merciful



merciful then is God, in thus uniting our *interest* with our *duty*! For surely, "Virtue constitutes our truest happiness in this world;" and "to keep the commandments here," will be our most certain passport to eternal bliss, in the life which is to come!

The commandments were given by God himself to Moses from Mount Sinai, for the moral and religious government of the Jewish nation, amidst every circumstance of terrific majesty and grandeur, which might impress reverence, and awful submission to the righteous mandates of the Almighty Lawgiver! Nor were they intended for the direction of one people alone: for the Son of God himself has confirmed them, and by his repeated injunctions has rendered them equally, and eternally obligatory, and indispensably binding on all his followers. "If thou wilt enter into life (said he) keep the commandments."

They are supposed to be divided into two tables, or parts; the *one*, containing our Duty to *God*, the other, our Duty to our Neighbour. The observance of the latter is strongly enforced by the whole weight of human laws, and political institutions;

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because, without such compulsory restrictions (so prone is human nature to the indulgence of the guilty passions, desires, and affections, prohibited by those commandments) "Civil Society could not exist!" But with regard to those commandments, which inculcate our Duties to that God, in whom we live, and move, and have our being! (though indeed there *do* exist laws, which would enforce our observance of them) they have been suffered to become obsolete;—and Justice has shamefully slumbered over her sword, while daring Impiety and Irreligion have been permitted to flaunt it in the eye of day; and the eternal Majesty of Heaven has been openly insulted, his service scoffed at, and his holy temples profaned!"

We are forbidden "to take his holy name in vain:"—we are commanded "to keep his Sabbaths holy."—Yet oaths and blasphemies are the common language of our streets, and frequent even in the mouths of babes and sucklings: while far from "keeping the Sabbath holy," the generality of Christians, (who are so in name only) convert it into a day of lewdness, drunkenness, and dissipation; or, at best, of trifling amusement, and indolent indulgence. On the



the folly and guilt of the former practice, I hope to address you on a *future* occasion; on the *present*, I mean to direct your attention to the propriety, and necessity of a strict observance of that just and reasonable injunction, conveyed in the text, "Remember the Sabbath day, to keep it holy!"

The Sabbath (originally the seventh day of the week) was intended, in its primary institution, as an eternal memorial of the completion of the glorious work of creation, with which indeed (though the command was solemnly repeated in the decalogue) its sanctification was coeval!—"In six days, the Lord made heaven and earth, the sea, and all that in them is, and rested the *seventh* day: wherefore the Lord blessed the seventh day, and hallowed it!"—And though in the Christian system it hath been changed from the *seventh* to the *first* day of the week, because on that day Christ gave unto us an infallible pledge of our future triumph over Death and the grave, by his own most glorious and wonderful resurrection:—and because, on that day also, the Holy Ghost descended upon the apostles; yet is the obligation of "keeping holy one day in seven," no less of eternal and irrefragable import, under the Christian, than  
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under the Jewish dispensation! With what strictness it was observed by the Israelites, we may judge from the following narrative (Numb. xv. 32.).

32. While the children of Israel were in the Wilderness, they found a man, that gathered sticks upon the sabbath day.

33. And they, that found him gathering sticks, brought him unto Moses, and Aaron, and unto all the congregation.

34. And they put him in ward;—because it was not declared, “what should be done unto him.”

35. And the Lord said unto Moses, “the man shall surely be put to death: all the congregation shall stone him with stones, without the camp!”

36. And all the congregation brought him without the camp;—and stoned him with stones; and he died;—as the Lord commanded Moses!”

Such was the rigorous severity, with which the profanation of the sabbath was punished, by the  
express



express command of God, under the *old law*:—and be assured, “*the crime is still the same*:”—and though the vengeance of God be not *immediate*, yet as he is just, and unchangeable, severe will be the punishment, in a future state, of those, “who have profaned his sabbaths, and contemned his laws;”—and the rigor of it, we may reasonably apprehend, will only be enhanced by its delay!

The Hebrew, in the instance just quoted, was “*gathering sticks*,” an employment innocent in itself, and no otherwise deserving punishment, than as it was, “in point of *time*, though unmarked by *moral turpitude*,” an infraction of a positive commandment of God! And if a *negative* work received from Eternal Justice, so terrible an infliction, “What, may we expect, will be the reward of those, from the unerring retribution of the Divinity, who prostitute the sabbath, instead of keeping it holy, to the service of Sin and Satan—by employing it in works of the flesh—in works of dissipation, impurity, and intemperance?”

God, my brethren, is a just, and merciful master:  
We are his creatures, and the work of his hands.

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He it was, who called us out of nothing into existence: who gave to us an immortal soul, and a capacity to obtain, and enjoy eternal felicity in his blessed kingdom;—who upholds us by his spirit in our present state of being; and prepares us by his grace, for a future, and more glorious existence! But for the “attainment of his promises” we must co-operate with his grace;—and that co-operation consists in our obedience to his laws! Among *these*, a very prominent one, and which claims our strictest attention, is the commandment, which is the subject of this day’s exhortation,

“*Remember the sabbath day, to keep it holy.*”

And surely, my brethren, nothing can be more equitable, than that we should devote one day in seven to the more peculiar service of God, who, in quality of our Creator, Preserver, and Sovereign Lord, has an undoubted claim upon every moment of *that* time, for which we are indebted to his liberality alone! Nor is it a more just, and reasonable precept with regard to God, than it is a benevolent and considerate institution, with respect to the comfort and happiness of man! For it is a temporary abstraction



straction of his mind from the inevitable cares, and perplexities, and miseries of life, to a sublime intercourse with his Maker;—and a short reprieve from trifling, or painful pursuits—from worldly concerns and anxieties—to the comfortable, and consolatory duties of a religion, “whose ways are ways of pleasantness, and all its paths are peace.” It is therefore the height of folly, as well as of criminality, to refuse our prompt, and grateful obedience to a command, which embraces for its object *our own* peace, and comfort, as well as the glory of our Lord and Master!

“Six Days shalt thou labour, and do all, that thou hast to do.”—Six days, then, we are permitted by God to devote to the pursuit of our temporal concerns, and to such occupations, as may be necessary to render our lives useful to ourselves, and to others! From *these*, however, we ought invariably to dedicate some portion to the purposes of *private* devotion; and to offer up our prayers and praises to “the Giver of all good gifts.” And surely the large remaining part will be amply sufficient for labor, and for repose;—for corporal and mental employment, refreshment, and relaxation;—for the pursuits of  
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profit, and of pleasure—of knowledge, and of amusement. And when the Almighty has thus liberally permitted to us the free use of *six* days for our own secular service, support, or happiness, there can surely be neither hardship nor injustice in his requiring the dedication of the *seventh* to his especial worship, and to the care of our immortal souls. I must, however, press the farther observation, “That this command is enjoined, and inculcated even in a more forcible manner, than any of the others, by the strong and impressive word “*Remember* :” as if God would more deeply imprint it on our memories, and would arrest our attention, by the most peremptory, and striking terms, to this grand, religious observance : “Remember the sabbath day, to keep it holy !”

Admitting then the propriety, and necessity of a strict compliance with this important duty, it remains to enquire, “What is meant by keeping the sabbath day holy ?” If we understand not the nature, and extent of our obligations, we cannot possibly perform them, as we ought ;—but if we be bound to the end, we are bound to the means of effecting it : And therefore I solicit your serious, and earnest regard, while I endeavour to explain to you, “What is meant  
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in a *Christian* sense, by keeping holy the sabbath day! I say, in a *Christian* sense, as opposed to the same institution among the *Jews*, whose religion was clogged, and encumbered by numerous ceremonial observances, from which the liberal construction of the gospel has exonerated us. For the spirit of the religion of Christ (though it is not divested of appropriate, and significant rites, and ceremonies) consists less in *these*, than in mental communication, and the internal emotions of the heart, though accompanying, and in unison with, the\*  
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\* It will not, I hope, be improper *here* to advert to a custom, which has become almost *general*, but which is highly indecorous and irreverent, as well as inconsistent with the prescribed discipline of the church. I mean, "the habit of *sitting*, or *standing* at those parts of the church service, which require humble and penitential prostration;—and during which *kneeling* is expressly directed in the book of common prayer;—so that the plea of ignorance cannot possibly be urged in extenuation of this grossly indecent practice;—which calls loudly for reprehension, and correction!

I must here, also, take occasion to express my regret, "that in few churches are there seats, or any kind of accommodation, provided for the *poor*:"—so that while their superiors are lolling, in indolent state, in their lined and carpetted pews, these lowlier brethren of the humble Jesus, must be content to *stand*, during the whole service, in the cold aisles; or be entirely excluded "from having the gospel preached to them."

prescribed external forms of worship! "For God, (said the apostle) is a spirit; and they who worship *him*, *must* worship him in spirit, and in truth."

A first essential, and indispensable requisite for "keeping the sabbath day holy," is a constant, regular, and devout attendance on the public service of the church. And though I do not affirm, "That there are no instances, in which an absence from public worship is justifiable, or allowable," I may confidently pronounce, that except in cases of incapacity by sickness, or some other insuperable obstacles, there are *few* impediments indeed, which will be admitted, as a sufficient plea for so criminal an omission, at the great and awful tribunal of the Almighty Searcher of Hearts! *This*, believe me, my brethren, is an alarming, but indisputable truth. It is an assertion, founded on the eternal, and unerring word of *God*, and the immutable decrees of Divine Justice: and

them." May not the neglect of the *sabbath* among the lower classes be in some degree connected with this cruel inattention to their comfort? Surely, surely, this is a crying abuse, and claims the serious consideration of *those*, who have the power of redressing it! Such a sacrifice of the comfort of the *poor*, to the superfluous accommodation of the *rich*, ought not to be tolerated, at least in the house of God, "*wit' whom is no respect of persons!*"

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were your minds *seriously* impressed with this solemn conviction, you could not allow your conscience, (when it would reproach your neglect of this great religious duty) to be lulled into a state of dangerous and destructive apathy, and into an acquiescence with your guilt, by every trivial apology—by the cavils, and flimsy reasonings of *those*, who, with affected liberality of sentiment, would shake off, what they call, “the prejudices and shackles of superstition,” by the sophistry of the pretended philosopher, or the more impious arguments of Deism!

But our *personal* attendance will be of little avail, unless we bring with us to the house of God, “hearts divested, as much as may be, from worldly concerns; and disposed to engage, wholly and undividedly, in the solemn duties of religion! We cannot serve *God* and *Mammon*! “Give me thy heart, my son,” said the Lord! But it must be an heart, in order to render it an acceptable oblation to God, filled only with pious, humble, and devout sentiments,—free from worldly impressions, solitudes, and passions; but more particularly, “from every vain, covetous, and impure imagination.” Unless we enter the temple  
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of the “*Most High*” with such holy dispositions, (at least with a sincere wish, and earnest endeavour to acquire them) we had better absent ourselves from it altogether, than deliberately prophane it, by intruding our *bodies* into his sanctuary, while our *minds* are engrossed by temporal, perhaps *impious*, inclinations;—by drawing near to him with our *lips*, while our hearts are far from him! Such conduct is truly an insult, and abomination to the Lord!

And what then shall I say of those, (and too many such, I fear, there are) who enter the house of God, as they do a place of public entertainment, from motives of curiosity only;—or perhaps of still more criminal pride and vanity:—to display their finery—to see, and to be seen—to salute, address, and even, with unpardonable levity, wink and laugh with their acquaintance;—and who continue present at the whole service, without seriously heeding, or uniting in any part of it; and with minds totally estranged from “God, and holy things?” *This* is indeed “setting up *Dagon* in the house of the *Living God*,” and will deservedly incur his wrathful indignation! *This* is truly an impious mockery of the Lord of Majesty;



Majesty; and a conversion of “the *House of Prayer*,” into a “*Den of Thieves!*”

But when *ye* enter into his sacred temple, my brethren, approach his mercy-seat with a pure heart, and an humble voice. Pour out your hearts before him, in humble and devout acknowledgements of *his* goodness, and *your own* unworthiness! Penetrated with a deep sense of your weakness and ingratitude, confess your sins to him with sincere contrition; and implore his pardon for the *past*, and his protecting grace for the *future!* Accompany the devout prayers of the church for general and particular blessings, with sincerity and devotion; and you may then rely on the unfailing promise of God for the completion of your vows! For *he* hath engaged, “that when two, or three are gathered together, *in his* name, he will grant their request!” Listen, with reverence and attention, to the religious exhortations and instructions of your \*spiritual shepherd; and attend seriously to his

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\* Within the confined sphere of my personal observation, I have recently had occasion to witness the astonishing influence, which the conduct and character of the Pastor possess, on the conduct and character of his parishioners. In a very extensive and populous parish, the observance of the sabbath had fallen into almost entire disuse;—and the  
lower

his *precept*, even though his own *practice* be not strictly unexceptionable! For *he*, too, is a man, and a brother, subject to like passions and weaknesses with yourselves! and “since in many things, we *all* offend;” and perfection is unattainable in our present state of humanity—comment not harshly on *his* infirmities, or errors, but reform your *own*! For, be assured, “The impropriety of *his* principles, or conduct (for which he must be responsible to *God*, whose minister he is) can in no wise justify, or excuse *your* guilt, in refusing to attend to, or comply with, his pastoral instructions!”

lower orders, sunk nearly to a state of barbarism, constantly devoted it to gaming and drunkenness. About two years ago, a young Clergyman, of considerable talents, and genuine piety, was appointed to the cure of souls, in this disorderly and profligate place;—and by a judicious mixture of firmness and moderation, and a zealous perseverance, amidst numerous discouragements, in an animated discharge of his pastoral duties, he has happily produced an incredible change in the habits and morals of his flock. The church, which was formerly deserted, is now crowded;—the public houses are shut; and the day is observed with the strictest decorum; while, by regular catechistical lectures, the minds of the rising generation are early imbued with principles of religion and morality. I am sorry to have occasion to add, that I know also more than one other parish, in which the incapacity or neglect of the Pastor has, unfortunately, been productive of effects diametrically opposite!

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The human mind cannot long, and intensely apply to any one subject; nor is religion a rigid and gloomy institution, exacting from us more, than is consistent with the infirmities of our nature! The Almighty delights to see all his creatures happy;—and is well pleased with “the chearfulness of innocence, and the indulgence of blameless joy!” After, therefore, the prescribed devotions of the sabbath are duly performed, every relaxation and amusement of the mind, not incompatible with virtue and morality, and the grave and serious complexion of the day, are not only allowable, but even commendable! And never is the heart so in tune to the sounds of chastised and innocent mirth, as when it feels a conscious rectitude of intention, and that holy complacency, which results from the due discharge of its religious obligations! Moreover, when we thus begin the week by a pious observance of our Christian duties, may we not justly anticipate the blessing of God on the remaining part of it; and indulge the comfortable hope, “that he will prosper us in all our ways?”

In the present unhappy times, when piety and religion are almost put out of countenance by the general practice of the world, and by the prevailing

vailing influence of principles subversive of christianity ;—when a specious philosophy appears to have superseded, in great measure, and nearly extinguished, “ *genuine and vital religion* ; ”—when churches are almost deserted, and the theatres, and public receptacles alone of vice and immorality, are frequented by deluded thousands ;—*in such times*, it is doubly incumbent on the ministers of the gospel to recommend in the most urgent manner, and to impress, with all their energy, upon the minds of their few remaining disciples, “ the absolute, and indispensable obligation of their due observance of the sabbath, as the only efficacious antidote against a general apostasy ! ” In a neighbouring nation, all religious worship has been impiously exploded, and the altars of the Living God have been overthrown, by the most abandoned of the human race ! It is not wonderful then, that “ the Supreme Governor of the Universe ” has given up a people so profane and irreligious to a reprobate sense, and to the devices and desires of their own rebellious hearts ! Even in *this* country, where civil and religious liberty has long flourished, and has rendered it the admiration and envy of surrounding nations, *Deism* has, at this time, daringly advanced his standard against the  
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sacred institutions of the Son of God;—and the principles of infidelity, with mephitic contagion, and electric rapidity, pervade every class of society, from the palace to the cottage! The observance of the sabbath has ever been deemed one of the strongest bulwarks of Christianity! *This* the Deist turns into ridicule;—mocks at the Holy Scriptures, because they prescribe a restraint of those passions, he wishes to indulge;—and presumptuously sets up his own feeble and perverted judgement against the wisdom of ages, and against the veracity of *that religion*, which Christ promulgated to the world;—which has stood the test of near two thousand years;—which has been sanctioned and confirmed by the blood of numberless martyrs;—and against which “the gates of hell shall never prevail!” And because the Lord is merciful, and long-suffering, they abuse his gracious goodness—exult in their iniquity;—and, not content to destroy their *own souls*, they endeavour to involve others also in their perdition, by an assiduous and indefatigable dissemination of their pernicious principles! “Tush! say they, the Lord shall not see, neither shall the God of Jacob regard!” But the time is not far off, “When *He* shall recompense them  
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their wickedness, and destroy them in their own malice! Yea, the Lord our God shall destroy them!"

It is the *Fool* only, who hath said in his heart, "*there is no God*:" Every one, who hath understanding unto salvation, acknowledgeth the rock of his confidence, the *Eternal God*;—seeth him in all his works—glorifieth him with his voice and his heart—and worshippeth him in holiness and truth all the days of his life!

Among these true and faithful servants of the *Living God*, "who fight the good fight, and are wise unto salvation," let us, my brethren, rank ourselves cheerfully, and without delay! Let us keep holy his sabbaths, and observe his statutes; and amidst the growing prevalence of irreligion and infidelity, let us hold fast our faith in God and his Christ;—and, "persevering in all godliness unto the end," against all the adversaries of *Christianity*, "the world, the flesh, and the devil," let us fix our hearts and our expectations upon the certain reward of our labors, "a crown of eternal glory, which fadeth not away!"

To you, who are *Parents*, or *Heads of Families*, I more particularly address this solemn injunction  
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of God, "Remember the sabbath day, to keep it holy." To *you*, your children, domestics, and dependents, naturally look up for example; and on your practice, the advancement, or decline of religion essentially depends. As you have, therefore, not only your own souls, but those of your dependents also to answer for, I exhort and conjure you, in the name of the Living God, "That you let your light so shine before men, that they may see your good works, and glorify your Father, which is in Heaven!" If any of your servants, or others, wrong or defraud you of their labour, or of your property, you are justly offended with them, and inflict on them such punishment, as the law allows. The *Commandment* against every species of injustice is certainly express and forcible;—but the "observance of the sabbath" is enjoined in terms, at least equally peremptory and decisive! If, then, you punish dishonesty in *others*, shall not your example be your own condemnation? Shall not the Almighty punish *you* also, for defrauding him of his glory and due worship, not only by neglecting his holy service yourselves, but by restraining others by your influence, or discouraging them by your practice, from the discharge of their religious duties? It behoves you, therefore, "to see, and

and to take care, "that in *your* service, they neglect not that of your and their master;" but that they so attend to *things temporal*, that they finally lose not the things eternal!"

It behoves, also, such as are servants, to remember, "That they have a greater master in *heaven*, than any they can serve upon *earth*;" and that their duty to him must be antecedent to every other consideration; nor must they, on any pretence of obedience to the will of their earthly superior, neglect the sovereign will of the Lord of all flesh, who hath commanded them to "Remember the sabbath day, to keep it holy."

Let the *young* "Remember now their Creator in the days of their youth;" and, by an *early* devotion of themselves to the service of God, render the practice of piety as habitual and agreeable, through every subsequent period, as it must be, *eventually*, salutary and beneficial! And let the *old*, (whatever may have been their *early* conduct) well employ their few remaining years in the diligent service of their God, and in serious preparations for that awful change, which, according to the course of nature, rapidly



rapidly approaches them! Let the *rich* so employ their riches in this world to God's glory, and so devote their talent to his service, that they may, by their good works, lay up for themselves "treasure in heaven." And let the *poor*, with humble and pious resignation, submit to that state of humanity, which our blessed Saviour sanctified by his voluntary choice. Let them fly, under every affliction, to the solacing exercises of religion, as their surest refuge and best consolation! Let them be poor in *spirit*, as well as in *condition*;—and, relying on the declaration of our Divine Saviour, "Blessed are the poor in spirit, for their's is the kingdom of heaven," let them, by their piety and humility, their resignation, and patient confidence in God, secure to themselves *eternal* riches and glory in that heavenly kingdom—where superior virtue and goodness will form the only distinction!

Finally, my beloved brethren, let us all, (whatever may be our condition in this world) so diligently keep the commandments of God, "that we may hereafter inherit eternal life." Above all things, let us be strictly and invariably attentive to all the

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duties of our sacred religion ! And let us so “ keep holy the sabbath day ” here (during our abode in this our probationary state) that, after the troubles of this transient life are at an end, and the day of eternity dawns upon us, we may be admitted into the kingdom of God, the mansions of everlasting bliss ; and there enjoy, in the blest society of the souls of “ *just men made perfect*,” a glorious immortality, and an *eternal sabbath* of rest, tranquillity, and unspeakable happiness ! *Amen.*

Prayers



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Prayers for the Use of Schools.

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FOR  
THE MORNING.

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*Our Father, &c.*

*I believe in God, &c.*

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**O** ALMIGHTY God, our Father and Protector,  
in whom we live, and move, and have our  
being, to thy bounty we are indebted for our safety,  
and our preservation from the perils of the night past;  
and for the blessing of opening our eyes in renewed  
health

health and spirits to the light of another day. The sense of our infinite obligations to thy mercy prompts us to devote our earliest attention to thy service, and to lift up our hearts to thee in gratitude and praise! Accept, O God, with complacency, our humble tribute of acknowledgement and adoration; and as thou hast now refreshed our bodies with needful repose, so, we beseech thee, revive our souls with the dew of thy heavenly grace; confirm them in thy holy service, and clothe them with the virtues of humility, benevolence, and piety. Defend us, we beseech thee, from the dangers and temptations of this day, and our whole life;—and so conduct us through it, in the paths of innocence and integrity, that we may review our transactions without regret or fear. Of ourselves, we know, we are incapable of good, and that by thy protecting grace alone we can be preserved from becoming a prey to sin, and victims to our own corrupt inclinations. Oh! be thou our guardian; and save us from those offences peculiar to our age and condition! Fill our minds with a fervent love of *thee* above all things;—with sentiments of duty and affection to our parents, friends, and instructors; and of universal good will to all mankind.

Give



Impart to us, we implore thee, such a portion of knowledge and understanding, as thy providence may foresee, will be most conducive to thy glory, and our own present and future happiness. Remove far from us every propensity to falsehood, obstinacy, idleness, and all evil excess; and incline our hearts to docility, sincerity, and diligence in the pursuit of every useful science! Lead us in peace and safety through this day; and grant, we may, in such manner, improve our minds and talents *now*, as may fit us for whatever station in society may be assigned to us by thy providence in our more advanced years; and may prepare us to become hereafter members of thy heavenly kingdom!

Pour thy abundant blessings, we beseech thee, O God, on our beloved parents and relatives—on our friends and benefactors;—and, if it seem good to thy Divine Majesty, preserve them through a long life of health, peace, and prosperity! Grant, that as they are the tender guardians of our early years, they may be the watchful guides of our youth also; and may form us to a manhood, and old age of utility and virtue! Save us from the base ingratitude of disappointing their hopes, by our neglect of our  
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duties

duties, as students, and as Christians! And as they are the prop and support of our childhood by their care and tender solicitude, grant, that our gratitude and piety may be the comfort and solace of their age. So that when, in the course of nature, they are called from us to a better life, our conduct may not “point the parting anguish,” but may deserve, and receive their approbation, and their blessing!

Pardon, in thy great mercy, the imperfection of these our petitions;—and let thy bounty, withholding what we ask amiss, bestow upon us such dispensations only, as may be salutary to our souls! And grant, that we may always submit, with humble and pious resignation, to the decrees of thy unerring providence; and may so know, and perform thy holy will in this life, that after our pilgrimage on earth shall close, we may, “as good and faithful servants,” be admitted to the joys of thy heavenly kingdom!

We implore these mercies, O Lord, through the merits and mediation of thy Beloved Son, our Saviour, Jesus Christ. *Amen.*

FOR



FOR  
THE EVENING.

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*Our Father, &c.*

*I believe in God, &c.*

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**O** ALMIGHTY God! whose bounty has added another day to our existence, we return thee our humble and grateful acknowledgements, for preserving us through it from the evils and dangers, which continually beset us in our condition of mortality; and to which, without thy protecting grace, our weakness must have fallen a prey! We bless thee for the opportunities of improvement in  
learning

learning and virtue, which thy goodness has bestowed upon us;—and we pray, that the instructions, we have this day received, may be so deeply impressed on our hearts and memories, as to produce in us abundantly the fruits of wisdom and piety! Do thou, we beseech thee, inspire our minds with due sentiments of gratitude and affection to those, who labor for our happiness and improvement; and grant, “that our diligence, and our advancement in every useful and liberal science, may not only fit us to discharge worthily the duties of our future stations in life, but may recompense the toil and cares of our parents and teachers, to whom we are indebted for the advantages of a good education!”

Pardon, O God, we implore thee, all the faults, negligences, and omissions of the day past, and let them not be added to the number of our transgressions! Continue thy gracious protection over us through the hours of repose, and defend us therein from all evil dreams—from all affrighting and distracting fancies—from the horrors of the night, and the works of darkness! May we lie down under the “shadow of thy wings,” and awake in thy grace and favor!



favor! that so our bodies, being refreshed with needful rest, may be enabled to resume the occupations of the ensuing day with renewed spirits, and alacrity!

Infuse into our hearts, O God, the virtues of piety and humility; clothe them with modesty, sincerity, and temperance;—extirpate, by thy grace, every impure and unjust thought and inclination;—and make them meet temples for thy Holy Spirit!

We commend to thy fatherly favor and protection, our parents and relatives, our friends and instructors; and implore thy blessing upon them, and their labors through this life, and their admission (when it shall please thee to call them hence) to the joys of an happy immortality in thy heavenly kingdom!

Finally, we beseech thee to preserve us evermore, as through this day, from all perils and misfortunes, particularly the most dreadful evil of *wilful sin*;—that so when the awful hour of our dissolution approaches, and the night of death shall fall upon us, we may be enabled to lie down, without terror, in the  
bed

bed of the tomb; and may awake to the morning of an everlasting day, in thy blessed mansions of eternal rest! Grant this, O merciful Lord, for the sake of thy well-beloved Son, our Saviour, Jesus Christ. *Amen.*

*Lighten our darkness, &c. &c.*

*The Grace of our Lord, &c. &c.*





